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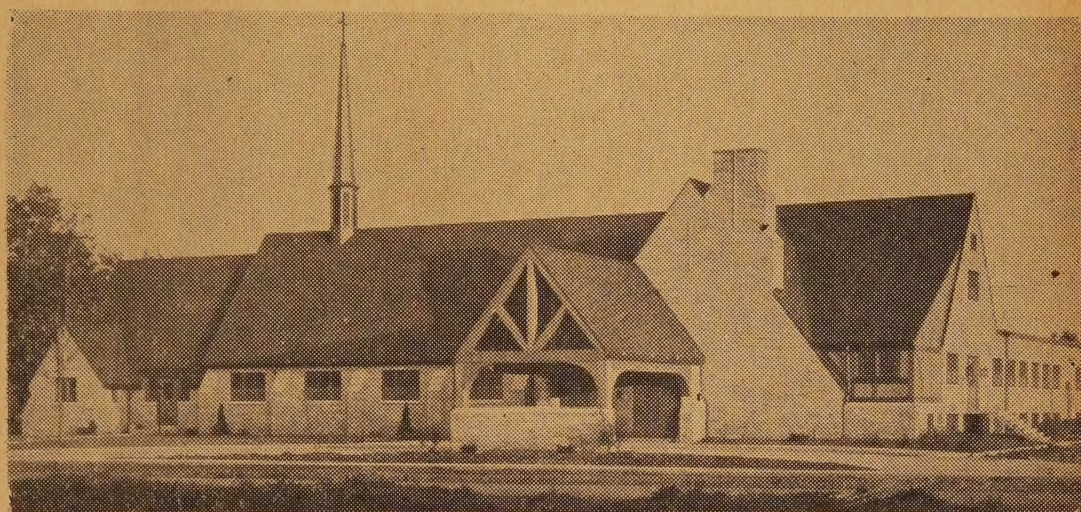
The Ansgar Lutheran

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Our
Savior's
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Church,
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News and Notes

Sending your child to school the first time is a great experience for the parents. Here is a beautiful little article by Mrs. Art Christoffersen of Underwood, Iowa, which all mothers will appreciate.

A quarter of a century has passed since I was born, and now, in that time that has gone so swiftly, for the second time I have watched from my window, with misty eyes, another of my children march to the road and be swallowed up by the doors of a big yellow bus.

I was proud, but not as much as he. I prayed to God to make him brave, and when the loneliness welled up in my heart, I knew it was I, far more than he, who needed to be brave.

I have had nearly six long years, that were so short, to teach him the way he should go—and I wondered. Have I been a good teacher? Have I punished enough? Or too much? Have I answered his thousand questions in the way that God would do? Have I loved enough the tasks for him I had to do?

All the thoughts in my mind you will never know. I was brought back to the present world by a lonesome little brother who couldn't understand why our dog came running to the house alone.

Oh, I was so glad it was washday so the time fairly flew.

And soon, down the road, came that big yellow bus that released my son and I knew that with his face beaming and busting with news, that God's wisdom and love sent through me into him, had made him someone to trust and be proud of. God gave him to me to teach in the way he should go, that when he grows old, he will not depart from it.

Brush, Colorado. Pastor A. P. Staby informs us that his Sunday morning services will be broadcast of KFTM during the month of August.

Pastor Theo. M. Hansen's address after Sept. 1, will be RFD, Froid, Montana.

Pastor Arthur W. Sorensen of Graettinger, Iowa, has accepted the call to the congregation at Salt Lake City, Utah.

JAYCEES LAUNCH 'GO-TO-CHURCH' CAMPAIGN

Grand Prairie, Tex. (RNS)—A two-month campaign to "get parents to take their kids to church instead of sending them to it" was launched here by the local Junior Chamber of Commerce (Jaycees) with the endorsement of the Grand Prairie Ministerial Alliance.

Jack Hubbard, Jaycee official, said special awards would be given churches that get the highest percentage of members out to worship services and prizes would be given youngsters with the best Sunday school attendance records.

In addition, he said, a \$50 U.S. Savings Bond will be awarded the high school student writing the best essay on "Why I Go to Church."

CHURCH CALLED WEAK IN YOUNG ADULT PROGRAMS

Williams Bay, Wis.—Failure of the church to provide a stimulating program for older youth and young adults was described here as one of the chief problems faced by young people.

Some 100 delegates attending the North American Conference on Older Youth and Young Adult Work in the Churches singled out loneliness, insecurity and "combating the family's concept of our immaturity" as their other leading problems.

The conference was sponsored by the National Council of Churches. Ed Crill of Elgin, Ill., director of young people's work for the Church of the Brethren, was conference director.

Approximately one-third of the delegates were older youth, another third were young adults, and the remainder were denominational and National Council staff workers. The delegates came from both the United States and Canada.

CHURCH-RELATED COLLEGES GET ADVICE ON PUBLIC RELATIONS

Nashville, Tenn. — Church-related colleges and universities were urged here to lay more stress in their public relations efforts on the campus as

a "sacred ground for the development of the mind and spirit."

J. J. Gerber, Chicago fund-raising specialist, told some 100 representatives of Methodist schools over the country attending the 12th annual Methodist Institute on Higher Education that they should make every effort to publicize "the real story of your institution."

"By all means take parents or guests to the football games," he said, "but be sure that you also give them an opportunity to look at the academic and religious life of your institution."

"Remember that many parents have never been to college themselves. When they go home, what they think of your institution will depend upon what they have seen."

Mr. Gerber charged that most institutions of higher education do "too much talking about the cost of bricks and bricklaying and too little about the meaning of cathedrals of learning." He appealed to the educators to work up a long-range development program for their schools which would make the institutions aware of their distinctive place in the Church's life and at the same time interpret for the denomination's members the unique function of their colleges in the Church and in society.

MINNESOTANS POLLED ON WOMEN CLERGY

Minneapolis, Minn. — The idea of having a woman as a minister or religious leader of a church is much more acceptable to Minnesotans than the prospect of a female umpire at professional baseball games—or a woman president of the United States.

That's what interviewers of the Minneapolis Tribune's Minnesota Poll found when questioning a cross-section of the state's adult population on the subject of new occupations for women.

Fifty-nine per cent of those questioned said they would favor having a woman as the minister or religious leader of a church; 35 per cent opposed and 6 per cent expressed no opinion.

Only 33 per cent favored having a woman as president; 62 per cent opposed and 5 per cent had no opinion.

Twenty-seven per cent said they would favor having women serve as baseball umpires; 65 per cent opposed and 8 per cent had no opinion.

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

NOT SO GREAT

Religious News Service states that Mr. and Mrs. William J. Reilky of New York have given four daughters to be nuns and one son to be a monk. Abbot Anthony Chassagne praised the parents for this great gift to the church and to the world. Said he, "They have made a most precious contribution to God, His Church and to countless souls."

It goes without saying that we disagree with the abbot. We have a certain sympathy for the five young people who decide to enter the monastery. They are misguided and deluded souls. You do not find such action supported in Scripture. It is well to read Luther's comments on the value of monks and nuns. Peder Palmarius, the first Danish Lutheran bishop in Zealand, Denmark, said about the monks and nuns in 1540 that such souls are deluded by the devil, and he advised his people to have nothing to do with them.

We must be tolerant with the faith of others, but we must never be so tolerant that we do not protest when that faith is false and not based on the Holy Scriptures. Those who have any Christian sense at all, will understand us. Whenever you have a chance to see the Martin Luther picture, you will have an opportunity to see what the Roman doctrine leads to. Keep warning your people and others about the false doctrines of the Roman Catholic Church.

"PLEASE GOD AND OUR LADY OF FATIMA"

Roman Catholic Bishop Fulton J. Sheen, well-known TV. speaker of the Roman church, predicted that he would some day say Mass in Russia, when he spoke at Youngstown, Ohio, recently. He invoked Our Lady of Fatima to help him. This lady is the Virgin Mary. Fatima is a name attached to her by Roman Catholics because of some supposed apparitions by her at Fatima, Portugal, some years ago.

Expressing his love for the Russian people, Bishop Sheen said Russia is not Communist but only under Communist rule. "They love Our Lady and have devotion to the blessed Virgin Mother just as we do," he stated.

The Greek Catholic Church is the same as the Russian Orthodox Church. When Sheen says that the pope wants them to come back, he knows that the Russian Orthodox Church does not recognize the pope. But this is a typical Roman Catholic statement. Christ and the Holy Scriptures are left out. They call on the Lady of Fatima who is dead in her grave. She cannot help Sheen any one else. The Russians could not stand the onslaught of Communism because their church had left the clear gospel, and the Roman church will also finally fail, because it has left the gospel and taken refuge in superstition and a worship of Mary, and other false doctrines.

"LAYMEN DEDICATED"

The following editorial in the Lutheran Herald emphasizes a point that might well be emphasized in our synod as well.

A recent story from **Religious News Service** points up a field which The Evangelical Lutheran Church should canvass much more seriously than it has done. An advertising executive and a supermarket official were recently "dedicated to Christian service" at a ceremony in Central Christian Church, Galveston, Texas. One of them has joined the staff of Texas Christian University, Fort Worth. The other has become a member of the staff of his local congregation, where he will serve as co-ordinator of the evangelistic activities of his church.

Some weeks ago we chanced to speak to a Brotherhood gathering over which an extremely intelligent layman presided. During the course of the evening, he confided to us that he wanted nothing so much as to be able to devote the rest of his life to the service of the Church in some professional capacity requiring all his time. Sadly, we had little to offer him in the way of suggestions. The truth is that the number of such positions in the ELC open to a layman is pitifully limited.

It is true that we have heard of a number of congregations which of late have added "lay assistants" to their staffs. In each such case concerning which we have enquired there has been general satisfaction with this new type of ministry in the congregation. However, there probably are not a dozen congregations in the entire ELC doing it.

For two reasons we feel that this is a propitious time to call this to the attention of congregations. In the first place, we have probably never in our history had a more serious shortage of pastors. Even after the large graduating classes from our two seminaries have been absorbed, estimates as to the number of pastoral vacancies range from 125 to 175. Surely, each time a qualified layman is called to a position which would otherwise be occupied by a pastor, it is great gain.

In the second place, at no time have so many qualified laymen been willing to offer their services. The why of that is somewhat elusive. Several factors no doubt enter in. One is that never before in our history have so many laymen been "put to work" on a volunteer basis, with the result that many have gotten a new vision of the work of the Kingdom. Another factor is that not a few men are retiring from secular occupations at so early an age that they can, and want to, devote a number of years to the service of the Church before they actually "retire."

When your congregation needs added staff, why not give thought to securing a "dedicated layman"?

Let us add this remark: The pastor who gets a consecrated layman as his assistant might well find that the layman will be able to see certain things the pastor might not see. Thus they would supplement one another. Such a layman could do untold good in a church.

Church News from here and there

USE YOUR "SMOKE-FILLED-ROOMS" YOUTH-MEET DELEGATES TOLD

The Rev. Edward Wessling, Lutheran student pastor at the University of Wisconsin, urged 2600 Walther League delegates to harness "smoke-filled-rooms" in the Lutheran Church.

"The church uses a smoke-filled room technique every time it speaks to the unchurched man on the street," the Rev. Mr. Wessling stated at Iowa State College, Ames.

"That's not bad; it's good," he said. The church is bound to have something of a special terminology—it has a special message."

"Its smoke-filled-room fellowship should actually excite the non-member to want to enter the church," according to the Wisconsin University Student pastor.

"It is true," he said, "that too often the church has had a snobbery which excludes the outside and the odd-ball."

Stating that a third daily "aim at Ames" is to develop a mission sense in Christian youth, he declared: "The high aim of the church should be to get the outsider into Christ's 'inner ring' where everyone has the smoke-filled-room sense of belonging."

'YOUTH DOCTORS' CURE 'SICK' CHURCH CLUBS

Ames, Iowa—Three "youth doctors" appeared before the 64th annual convention here of the International Walther League and told how they "give a shot in the arm" to "sick" church clubs for young people.

They said they walk into a congregation, "put a stethoscope on its youth program and prescribe a tonic."

Founded 64 years ago, the League is the youth organization of the Lutheran Church-Missouri Synod.

The "doctors" giving the demonstration were part of a caravan of 11 teams of three youth analysts each, who are visiting 161 churches in 36 states and Canada during the summer. They analyze what is "ailing" a youth club and "prescribe" a program to boost its membership and increase its activities.

QUAKERS CLASH WITH CONGRESSMAN

Congressman Francis S. Walter as chairman of the U.S. House of Representatives Un-American Activities Committee had been trying to warm up some of the political broth that statesmen such as Harold Velde and Joseph McCarthy had cooked in days of old. In mid-July the Committee subpoenaed Mrs. Lillian P. Tapley of the Plymouth Monthly Meeting, a Quaker group near Philadelphia, and instructed her to bring the minutes of the Meeting to the hearing.

The Quakers refused to turn over their minutes. "It has no doubt escaped your attention," they replied to Mr. Walter, "that Plymouth Meeting" is a religious society and its records protected by the First Amendment to the Constitution from subpoena by a government body." Meetings at which their minutes are kept, said the attorney for the Quaker group, "consider spiritual matters" as well as business. "If such records are produced at the command of civil authority, the exercise of religious privilege will be improperly constrained."

Walter's reason for going after the Quakers was that they employed in their library in 1954 Mrs. Mary Knowles who had refused to tell a Senate committee whether she had ever been a Communist. She asserted that she had no subversive associations since 1947.

The Quakers said they employed her as an expression of their Christian belief. Because they resisted community criticism and still employ Mrs. Knowles, the Quaker group was granted a \$5,000 award by the Fund for the Republic for "effective defense of democratic principles."

YORK ARCHBISHOP REPORTS RELIGIOUS ENTHUSIASM IN RUSSIA

London—Dr. Arthur Michael Ramsey, Archbishop of York, reported here he found religious enthusiasm in Russia.

Dr. Ramsey, second-ranking prelate of the Church of England, returned to London after heading an Anglican delegation which visited Moscow for conferences with leaders of the Russian Orthodox Church.

He pronounced the mission a "suc-

cess," even though "the long separation of the two Churches made the exchange of ideas rather slow."

"However," he added, "we really did get together. It was worthwhile going, to forward and to inspire unity between us."

Dr. Ramsey said the delegation visited many churches and he himself gave sermons in 12. He said there were large congregations both on weekdays and Sundays, and every sign of an enthusiastic religious spirit.

"There is freedom of worship in Russia," he said, "but no religious teaching is allowed in the schools and anti-religious propaganda is conducted by the Communist Party."

ASKS CHURCH-STATE SEPARATION PLANK IN PARTY PLATFORMS

Washington, D. C. — Requests that a plank on separation of Church and State be included in the 1956 platforms of the major political parties were sent to Republican and Democratic officials by Protestants and Other Americans United for Separation of Church and State.

Dr. Glenn L. Archer, executive secretary, said the appeal was made in an open letter to Sen. Prescott Bush (R.-Conn.) and Rep. John W. McCormack (D.-Mass.), chairmen respectively of the Republican and Democratic conventions' platform committees.

Dr. Archer said they were based on the organization's conviction that "the threat to religious liberty is implicit in an alarming number of current legislative proposals and acts."

He specifically condemned the Forand bill which would have exempted private and church schools from excise taxes to an estimated amount of \$3,000,000 a year. The bill was sidetracked in the closing week of Congress.

MONEY EVEN FOR CHURCH

The U.S. Commerce Department recently issued the records for incomes for the year 1955. Before tax reductions the 52 million families of our nation had an average income of \$5,520. After taxes slightly less than \$5,000 per family remained.

This is a high income record, the highest in our history, with the exception of the year 1953. All the major groups in our nation have fared well. There has been considerable complaint from some of the farm groups. Some decline is to be noted here, but if the over-all is to be taken into consideration, even the farmer has fared well.

It is not surprising that the churches of our country, practically all of them, should now reflect this national prosperity, and that benevolent and mission treasuries should show fine increases over previous years. This is exactly as it should be. It would be a bad sign, indeed, if this were not the case.

Our pastors and our church leaders have no reason at all to apologize to our people for asking them to be thankful and then to express their thankfulness with increased generosity. In fact, only the spirit of gratitude can save our souls from the corroding and corruptive power which the increase of wealth so often brings to bear upon us.

—Lutheran Standard

NEW NATION TO EMERGE IN WEST AFRICA

Early independence is likely to come as a consequence of the parliamentary elections concluded in the middle of July in the Gold Coast. This west African colony of Great Britain has been moving at an accelerated pace toward self-government since the end of World War II, and now is in position to attain a goal few African

states have yet achieved. Its near neighbor is Liberia, for many years almost the only independent country on this vast continent. Libya, Egypt, the Sudan and Ethiopia in the north and the Union of South Africa in the south have now reached the coveted state, but added together they still cover less than a fourth of the area of Africa. The victor in the Gold Coast election was the Convention People's party, which emerged with 69 seats of the 104-seat parliament. Prime Minister Kwame Nkrumah, head of the party, lost some ground in this election, probably as a result of scandal in a government-operated cocoa purchasing company. But he still has the two-thirds majority required for the new legislature to order a motion asking Britain for independence "within the commonwealth." The British colonial secretary has promised to grant the request of such a majority. The C.C.P. has effected a social revolution on the Gold Coast in recent years, and should have the responsibility of reaping the fruits of that change. It has attained a wide diffusion of political power, and this is good. Its means are not so good, since power has been attained through gaining control of voluntary organizations, such as farmers and workers and serv-

icemen's groupings, and cooperative associations. The effect on these organizations is described as "little short of disastrous," but the political party has prospered and by providing "jobs for the boys" has solidified its power. Fortunately, democracy was never meant to require that men be perfect for it to succeed.

—Christian Century

60 YEARS OF GOING STEADY

John "Pete" Edgar, a druggist, has an unbroken Sunday school attendance record of more than 60 years.

The record was established at the Presbyterian Church in Catasaqua, Pa. Mr. Edgar has been attending Sunday school regularly there since the age of five.

Last summer a crisis developed when the layman was hospitalized for a short time, but the doctor granted permission to attend Sunday school on the condition that he return to bed immediately afterward. The record was preserved, Mr. Edgar returned to bed, and was released before the next Sunday.

UNCONVERTED EVERY MONDAY

By T. A. Bailey

A celebrated preacher, illustrating the wickedness of breaking the Sabbath, said: "Suppose a man having seven dollars in his pocket should meet a beggar in great distress and give him six dollars, keeping only one for himself. If the beggar, seeing that he had retained one dollar, returned and robbed him of that, would not every heart despise this baseness?"

God commands, "Remember the Sabbath day, to keep it holy." Breaking the Sabbath involves ingratitude. As God has given us six days to do the work which seems to be ours, surely we shall not rob Him of the one day which He asks us to respect as holy. We are fast losing our Christian Sabbath. Church people who buy and sell on the Lord's Day are helping the world to go pagan. Let us call a halt before it is too late.

All time is sacred to the devout Christian. To suppose that we may do as we please six days of the week and then observe the Sabbath strictly as a day of special rules and of formal worship is to be guilty of a fallacy. If we are selfish during the week, we are selfish altogether.

To seek to be pious on the Sabbath and do as we please on Monday is to be converted every Sabbath and to be unconverted every Monday. This will not work. If we will keep the Sabbath holy, let us observe every other day as one in which to serve the Lord with all our hearts.

THE LIVING WORD

By Luther A. Weigle

Paul's injunction to "condescend"

The Oxford English Dictionary defines condescend as "to stoop from one's position of dignity or pride," and quotes Samuel Johnson's definition: "to depart from the privileges of superiority by a voluntary submission; to sink willingly to equal terms with inferiors." Yet there is always something snobbish or patronizing about the word "condescend." The person who condescends never forgets his "superiority" and usually succeeds in reminding others of it.

The word appears just once in the English translation of the Bible, and is there so inappropriate that the Oxford English Dictionary adds a parenthetical note to its quotation of the passage: "The meaning of the translators in 1611 is not clear." The verse is Romans 12:16: "Mind not high things, but condescend to men of low estate." It is translated in the RSV: "do not be haughty, but associate with the lowly."

The Greek adjective here is the one which Jesus applied to himself—"I am meek and lowly in heart" (Matthew 11:28). It is the word used in James 4:6—"God opposes the proud, but gives grace to the humble." Its verb appears in "Whoever humbles himself like this child, he is the greatest in the kingdom of heaven" (Matthew 18:4); "he humbled himself and became obedient unto death" (Philippians 2:8). Its noun appears as "humility" (Acts 20:19) or "lowliness" (Ephesians 4:2).

As for the Greek verb which in Romans 12:16 is translated "condescend," there is not the least element of condescension in its meaning, which is, when applied to persons, "associate with," and when applied to circumstances, "adapt oneself to." We can acquit Paul of the charge that he advised Christians to act condescendingly to "men of low estate."

LOVE

The Great Uniting Power

ANNUAL CONVENTION DEVOTION

By Irving N. Tange

In this age which is becoming increasingly complex, the nations of our world are becoming more and more aware of their interdependence. Each one wants to be independent in itself, each one wants "Home Rule," such as many of the countries or territories once ruled by England and France. But at the same time more of the nations are realizing that they cannot get along or exist by themselves or for themselves. A few centuries ago it was sufficient for two or three to enter into an alliance which promised mutual assistance in case of attack, but that is now out-dated.

Hence, our present century has witnessed attempts as the League of Nations, the United Nations and NATO. There have been some tangible results, but in the overall picture none of them have been as successful as desired. Why? Simply because they have lacked that which was needed to actually unite. Need, weakness, power, sympathy, fear of a common enemy cannot accomplish anything so far-reaching. e.g. Fear of a common enemy almost made the U. S. and Russia "buddy-buddy" for a few years, but consider where we stand today. That relationship has sort of blown up in our faces.

Not until love is allowed to enter the picture can nations really hope to get together because we find that in all realms of life—LOVE IS THE GREAT UNITING POWER.

How is a marriage consummated? Do you just take any young man and young woman and have a wedding? Hardly. But when love comes along and draws them together, they can be united.

We are standing on the threshold of a new and great experience as a church body. We have voted to unite with other Synods which are of a different national background, but in spite of all of our talking and deciding we still note undercurrents of hesitation and fearfulness.

This cannot be a man-made institution and still hope to get anywhere. If it is of God, and we believe that it is, then we can go ahead because: LOVE IS THE GREAT UNITING POWER.

I. UNITES GOD AND MAN

Again and again we have read and heard that God is Love, and because the thought is catching to our imagination, we often hang such a motto upon a wall in our homes. However, there are times when I fear that it

This is the last of the sermons and devotional addresses from the Synodical Convention at Cedar Falls, Iowa. We have brought them so that the readers may get an impression of the spiritual food served at the convention.

has become trite and meaningless to many of us, pastors and people alike.

(But the reality is still there—God Is Love—not only does He have love to give, but He is Love itself in essence. There is no one who can match Him.

We may find certain believers who show a real love for others and we acclaim them for it, yet at best they are but reflectors, showing forth the love of God in them, even as the moonlight, delightful as it is, still shines more than reflected light from the sun.

Yes, God is Love and He has opened the gates so that His love can flow out to man. A filled reservoir is a wonderful thing as those of us from dry areas realize, but of what value is it if that water is not used? So God's love is not something just to be held in storage and to be admired. He has released it. "Herein was the love of God manifested in us, that God hath sent His only begotten Son into the world that we might live through Him. Herein is love, not that we love God, but that He loved us, and sent His Son to be the propitiation for our sins."

Kisses and caresses can stimulate the affections, but love must go deeper to prove its worth. So the great lover, God Himself, in offering love to man, went as far as it was possible to go—He sent His Son into the world and He allowed Him to be the Sacrifice whereby atonement was made for your sins and mine. What a marvellous far-reaching love! The very realization of it should drop you and me to our knees in a deep sense of humility for in ourselves we are unworthy of it.

And it is through this love that He offers forgiveness and cleansing to you and me, not just occasionally but daily. Can you fully understand such a love? I can't. And what a uniting power there is in it, making us His very own so that we are His children, and that to the extent that nothing on this earth need separate us from Him as Paul says, "I am persuaded that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

This is God's love, and it is God working; you and I cannot for a moment make ourselves Christians.

II. GOD'S LOVE FURTHER UNITES BELIEVERS

I don't know for certain how many of the apostles apart from Peter, Andrew, James and John, and then Philip and Nathanael, actually knew each other before they began to follow Jesus. But He called them, and tho for a time there was a certain amount of struggling

among them for position, we see that those things disappeared as the love of God filled them more and more completely.

Their love for one another became a source of marvel to those outside. "Behold, how they love one another," was the description given of them. It was the Lord's love uniting them.

In His high priestly prayer Jesus prayed for all believers, not that they might do great works, hold high positions, or give great gifts to one another or to the Kingdom; rather, it was that they might be one, united with each other in and thru the great love that the Father and the Son had for each other and for each believer.

What else besides God's love could impel some of our servicemen from World War II, who suffered at the hands of the Japanese to turn around and dedicate their lives to bringing the Gospel to their former enemies? What else could motivate our own Dr. Winther to go back to Japan after his wife's death even though he was past retirement age, in order that he might use his remaining years to win more for God's great Kingdom?

Must it not be God's love that we use and set forth as we try to establish and build Christian congregations both at home and abroad, churches in which we have a great variety of national and denominational backgrounds? It is our Lord's love that can make us brothers regardless of race or color.

Says Jesus, "By this shall all men know that you are my disciples, if you have love for one another." Remember this, my friends, when you are tempted to enter into strong disagreements in your congregations, disagreements that sometimes result in open friction and the splitting of congregations into small struggling forces. Christ looks first for your love for Him and for one another, rather than to your professions or even your gifts.

God's love in our hearts and lives affects and brings about oneness or unity as we let it work within, and the bond of unity becomes a testimony to the entire world.

"Beloved, if God so loved us, we also ought to love one another."

III. GOD'S LOVE CAN UNITE OUR CHURCHES

"United" mis-spelled can become "untied," and there are numerous things that can "untie" the great work already done so far on merger.

Some people are afraid that we will lose our identity in the new church, that is, we will lose our name, our importance, our effect. Tell me, do we still want to be the ELC within the larger body? Will we not be a part of the new Synod as it is? Cannot we be just as great a factor for the progress of the Kingdom of God? Won't the winning of one soul bring just as great a reward in God's sight?

When a girl marries, does she spend all her time worrying about the fact that she no longer has her old

name? Or that her husband is taller or weighs more? No, she becomes a part of a new team or unit. I know that most brides and grooms are nervous and shaky as the wedding approaches, because it is a new experience. But it is their love for each other that conquers and carries them through into a new and greater happiness.

John reminds us in verse 18, "There is no fear in love; but perfect love casteth out fear because fear hath punishment, and he that feareth is not made perfect in love."

Various committees have worked hard to effect merger on all levels and on all phases, and we must be grateful for their efforts; but though they lay down hundreds of rules, regulations and recommendations, all of that will not accomplish much without love.

God gave us His law because He loved; the summary of His law is love; yet you cannot produce love by legislation.

It was thrilling to follow the vote on merger, but the unity can still be destroyed even though there is union. We can allow differences on the name, the headquarters, the institutions to smash unity to pieces, but we won't allow that to happen if we merge on the basis of love.

We must allow the Holy Spirit to open our hearts wider so that a greater portion of God's love can come in to each of us individually. Then we must allow that same Spirit to work in us a deeper love for each other. Dare you claim that you do not need that? I know I need more of it—it is a serious shortcoming of mine. Let's be honest.

The more God's love becomes the motivating force and factor in the merger, the more our unity will become a testimony to the unbelieving as well as to the Christian world.

It will not be the size of the new Church body; it will not be its name. It will be the magnificence or number of its institutions, but it will be its love that will make an impact on all concerned.

There will be difficulties arising in varying degrees, but they can be resolved without too much trouble.

If a husband and wife never have a different opinion, something is wrong. Notice, I did not say quarrel. One has become static. But if they love each other, they will resolve the difference or difficulty and stay together and their relationship will become stronger as a result.

It was not the miracle working power of Jesus, nor His persuasiveness or His physique that drew men to Him. It was the love that came out and Calvary was the greatest demonstration.

It will not be many little things that will count most in this new great venture. It will be the reality and the magnitude of God's love working!

A SOWER WENT FORTH

By Agneta Stiller

It was ideal weather for planting after a wearisome, hard dearth. Steady drizzle was soaking the grey, ploughed fields. Sometimes, cold blasts swept by, whipping the rain into gusty sheets. However it fell, the rain was welcome, for it had been awaited for months.

It was in the stunted mallee country of South Australia, a belt of land barely within the fifteen inch rainfall. In its natural state the country was covered with mallee, a scraggy type of gum tree possessed of a stout rootstock which threw up several rather thin stems attaining only dwarf height, a great contrast from its sturdy, gigantic brothers living on river flats and in the heavy rainfall areas. It was after the mallee tree the Mallee was named, an arid district which faced extreme heat in the summer, but could be bleak and cold in the winter.

In conquering the Mallee, many stout hearts have themselves been conquered, and many stout hearts have been bred—hearts that are thankful when harvests are garnered in, that do not take the blessings of heaven just for granted.

Yes, it was ideal weather for planting. The rain long awaited must be utilized to its fullest extent—the crops must be sown.

A tall, lanky youth came through the gate of one of the fallow paddocks with a horse and sledge. On the sledge were several bags of wheat. He turned the horse towards

the fence, leaving it stand with its back to the drizzly blasts. A quiet animal, it calmly hung its head as if in deep thought—it had learnt patience through years of plodding toil.

The lad, blinking rain from his eyes, unloaded a sack of wheat, slung a seed-bag over his shoulder, filled it with grain and set about sowing.

There was something touching about his features—something of that look which comes to a youth whose alert mind is occupied with other problems than the daily grind of toil. Up and down the paddock he

This is a second short story by Agneta Stiller. The first story appeared July 23.

sowed. Out and out, he scattered the seed. As a lone wanderer he stepped forth in a dreary grey world of mist. Still, his heart was not in his work. Ever and again, he turned his wistful eyes to the little home in the hollow.

At last, his eyes gave a look of recognition as if what they had been expecting, had become visible. A utility was moving off from the home. It came down the track and turned onto the road. His father was bound for the railway Station,

enroute for far off Queensland as delegate to General Synod.

The lad paused completely, took off the seed-bag and let it slump to the ground. He gave a wave as his father drove past, and with longing eyes watched till he was out of sight. Oh, if only he could have gone with him to sunny Queensland, instead of having to stay at home in the bleak drizzle, sowing wheat.

With slow movement, he replaced the seed-bag over his shoulder and trudged on again.

Suddenly, his steps hastened. Hastened at an impulse of his mind. Why, in twelve years time, when Synod would again be in the State of sunshine, he would be old enough to be chosen as a delegate. General Synod was only held each third year, and by turn in the four Australian States where the Lutheran Church was well represented. Thus it took twelve years to complete the cycle. Perhaps his turn would come after all. Twelve years was a long time. He would endeavour to do his share by taking a full interest in their little Church's welfare, and the work of the Church in general. Perhaps next time the people would send him. That was a happy thought, an inspiring thought. With quickened steps, he sowed on, this time with a will.

All unwittingly, he started the tune:

"We plough the fields and scatter
The good seed on the land,
But it is fed and watered
By God's Almighty hand."

He had a rich, melodious voice and it rang out over the dull, drab plains.

"He sends the needed moisture,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain."

There was sunshine in his voice, and hope was back in his heart. Joyfully, he burst out in the refrain:

All good gifts around us
 are sent from heaven above,
 then thank the Lord,
 then thank the Lord,
 For all His love."

No longer was the life of a farm boy a dreary drudgery. The rain was beginning to soak through his clothing, causing it to cling uncomfortably to his body. However, his thoughts were beyond the immediate task. The future was ahead of him. With God's love and care on the one part, and on his part a conscientious effort to serve God, his life would be lifted above the commonplace.

Twelve years later, summer skies were basking over the city of Brisbane, capital of Queensland. The day was perfect: sunshine, clearness, and freshness—such a day which made tourists say to Brisbane dwellers: "Why don't you advertise your sunshine—sell it! No one knows what glorious sunshine is till they have enjoyed it here."

Yes, on such a day—a quiet Sunday—at one place in the city, people were crowding a large hall. They thronged in and in, till at last the great building was filled. A hall was used, for not only were there delegates from four States to accommodate, but also many close congregations and car loads of families from distant parishes. To the assembly, it was a grand occasion. There was a hush as they waited. It was General Synod Sunday—the years had rolled along.

The service began . . .

There came forward a tall, graceful figure. He was one of the Guest Speakers for the great occasion—a young Pastor from the South. Clearly he read from God's Holy Word. "A sower went forth to sow . . ." In his eyes was the light of triumph, of humble thankfulness. Before him was a massed throng of hearts—fields to be sown. Not just fallow, grey ground to be sown with earthly wheat, but hearts to be sown with the seed of God's Word. "Give Thou an increase, Lord," he prayed.

He told the people so earnestly that they themselves were God's own field to yield fruit to His praise. If good things were to grow in their hearts, they must be sown and cultivated with the heavenly seed, the Word of God.

"The Word of God have life in them—there is no other seed that will yield the harvest of spiritual life. 'The words that I speak unto you,' said the Master, 'they are spirit, they are life.' If received with faith and love, lives are changed and made to yield harvest manifold.

"We, all of us, can carry the golden grains with us, and drop them wherever we go. We can do this by being full of the Word, having something to give in every need. We, too, can live so sweetly in accordance with God's Word that our daily influence will be a scattering of heavenly seed about us.

"May the Lord of the harvest grant that we have open hearts to hear the Word, understand it, and bear much fruit to the enrichment of our lives, the blessing of others, and the joy of our Saviour."

Then he announced that glorious pean of praise:

"Extol the Lord of heaven and earth
 For mercies never-ending,
 For all His gifts to sinful man,
 For grace so condescending.

Praise Him whose mercy leads us on,
 Who all our steps directeth,
 Who watcheth o'er us night and day,
 And hearth and home protecteth."

The song of praise was ended, but he sat silently meditating on the words:

"Praise Him whose mercy leads us on,
 Who all our steps directeth."

How true that was. Had not God led him through the years of growth with good and unerring skill? He, the lanky farm lad of the South Australian Mallee of twelve years ago, was now a minister of the Gospel, entrusted with sowing the heavenly seed—sowing in the hearts of men; and for this great occasion, was sowing there, where years before his boyish dreams had flown—in the land of sunshine. He knew and had experienced God's guiding power. He knew that God never forsakes the youth whose longings turn to the Master's service.

LORD, I AM THINE

I lift my heart to Thee, Saviour divine,
 For Thou art all to me, and I am Thine,
 Is there on earth a closer bond than this,
 That "My Beloved's mine, and I am His?"
 To Thee, Thou bleeding Lamb, I all things owe;
 All that I have and am, and all I know.
 All that I have is now no longer mine.
 And I am not mine own—Lord, I am Thine.

How can I, Lord, withhold life's brightest hour
 From Thee; or gathered gold, or any power?
 Why should I keep one precious thing from Thee,
 When Thou hast given Thine own dear self for me?
 I pray Thee, Savior, keep me in Thy love,
 Until death's holy sleep shall me remove
 To that fair realm, where, sin and sorrow o'er,
 Thou and Thine own are one for evermore.

—C. E. Mudie

THE LUTHER LEAGUE

John W. Nielsen, Editor

Symbols of the Christian Church

The Symbols Of The Apostles

John:

Next to Peter the best known apostle is John. Like his well known companion he was a Galilean fisherman and like him he probably lived in Bethsaida. With his father Zebedee and his brother James he conducted a prosperous trade that employed several servants besides the members of the family.



When news of the stirring message of John the Baptist reached Galilee, John and Andrew left their fishing nets to journey down the Jordan valley to the place where John was preaching. There they beheld Jesus whom John announced as "the Lamb of God," and there, at His invitation, they joined themselves to His company and witnessed His first miracle a few days later at Cana. After this first encounter with Jesus, they seem to have returned to their boats until that day when He formally called them to follow Him.

John was a member of that inner circle of three that was with Jesus when He raised Jairus' daughter, when He stood transfigured before them on the mountain, and when He agonized in prayer in Gethsemane.

By nature John and his brother were fiery and impetuous which won for them the title Boanerges, "sons of thunder." Yet the grace of Christ changed John into the beloved apostle who writes so tenderly in his gospel and letters. It was he who leaned on his Master's breast at the Last Supper, and it was to him that the crucified Jesus entrusted his sorrowing mother.

Tradition says that John died a natural death as a very old man in Ephesus after having been exiled for a time to the Island of Patmos where he received his revelation of the New Jerusalem. Other evidence states that both he and his brother suffered martyrdom at the hands of the Jews.

The usual symbol for John is the serpent issuing from the common cup. There is an interesting story in con-

nection with it that an attempt was made to poison John but the attempt failed because the poison vanished in the form of a serpent. This is only a legend, a more probable basis for the cup are the words of Jesus, "The cup that I drink you will drink; and with the baptism with which I am baptized you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." (Mark 10:39-40).

People and Places

Wisconsin District Bible Camp:

The Wisconsin District held its Bible Camp at **Spencer Lake** from July 15-21. **Pastor Archie Madsen** of **Fremont, Nebraska** conducted morning Bible studies on the theme, "Soldiers of the Cross." **Pastor LeRoy Andersen**, president of our Synodical Luther League, of **Pewaukee, Wisconsin** led the group in New Testament studies entitled "Adventures with St. Paul." Speaking at the evening services on the theme, "Jesus Said, 'I Am the Way, the Truth, and the Life,'" was **Pastor Reynold Tange** of **Luck, Wisconsin**. **Elmer Petersen** of **Racine, Wisconsin**, gave a series of chalk talks and served as life guard.

Northfield, Minnesota:

As the first in a series of projects to raise funds for transportation to the **Synodical Luther League Convention** at **Fresno, California**, next June the **St. Peter's Luther League** of **Northfield** held an ice cream social on July 24. Favorable weather and a large crowd helped the league to clear a good profit.

Bible Study:

Lutheran young people throughout the whole world are spending this year in the study of Paul's letter to the **Ephesians** in preparation for the mammoth youth rally in connection with the **Lutheran World Federation** assembly in **Minneapolis, Minnesota** next year. Become a part of this united witness by studying **Ephesians** in your local league.

Please:

You can make this column more interesting by sending short news items about your league to the editor.

Pastors Speak Out On School Dance

The problem of wholesome recreation for youth has been the concern of the Lutheran pastors of the Lemonweir Area of Wisconsin. After considerable discussion the subject was referred to a pastoral committee for study. This committee submitted the following statement signed by eleven pastors from our own synod, the A.L.C. and the E.L.C.:

"We, the pastors of the National Lutheran Council Pastoral Conference of the Lemonweir Area, hereby declare:

"(1) Whereas the ballroom dance has received common promotion throughout our high schools as the most acceptable youth recreation; and whereas it has monopolized the thinking of our youth leaders as the one and only program that will appeal to youth;

"(2) We, the undersigned, contend that many aspects of the ballroom dance do not contribute to the wholesome development of youthful character and thinking, and that this social activity contributes rather to their moral degradation;

"WE BELIEVE the matter of dating and having to attend social affairs by couples has been emphasized and encouraged beyond all due proportion, and that properly planned and supervised group activities would meet the needs of our youth, together with satisfying their natural desire to be with others of their age.

"Authentic studies prove impressively that teenage marriages are in the biggest percentage of cases unhappy. The public school sins, therefore, in emphasizing the attraction of the sexes as being of foremost importance. We believe it is completely possible to help our young people to a wholesome regard for the opposite sex while we are devoted to the main job of providing education and inspiring them to find their vocation or profession.

"WE RECOMMEND that greater efforts be expended by parents, administrators and leaders of youth in our communities to provide such recreation as does contribute to the wholesome and genuine welfare of our youth."

What Shall We Substitute?

Agreeing with the conclusions of the above statement is one thing, but doing something about the situation is something else. We have long known that the school dance and the emphasis upon early dating often result in wrong attitudes and unfortunate situations. We have also known that the home and church must lead the way in providing some more acceptable form of entertainment, but the simple fact is that thus far we have failed. This is not an attempt to excuse the existing situation, but it is a cry for a concrete constructive program for youth that has worked. It is now the positive approach that must primarily challenge us. —J.W.N.

LEAGUERS ARE ASKING

1. I have a friend who thinks it is childish to go to Bible School. How could I get her to go?

There always seems to be some young people who when they reach a certain age look upon Bible school, Bible class, Luther League, and other church groups as being "childish." Actually these young people have a false set of values. They feel that they aren't mature, but they hope that they will gain a certain sophistication by breaking with their Sunday School past and appearing adult when really they are depriving themselves of that which develops true attitudes of adulthood. Everyday I see people who are physically mature but who are very childish in their responses because they have never developed real adult attitudes.

I think you can get your friend to accompany you by showing her that you are not "childish" and that you are gaining those things that really count. Be friendly to her, keep on inviting her to come with you, but don't let her influence you to be less regular yourself. These are the attitudes and actions of a real adult.

There is no better advertisement for the youth organizations of the church than the presence of Christian young people who are well-liked, good athletes, honor students, first chair musicians, and the like. Cultivate your abilities and remain true to your church, and you will be surprised what an influence you will be upon those around you for most young people want to be recognized and well-liked or at least in the company of those that are.

2. How long a life do we have until judgement day?

Frankly, according to the words of Jesus, no one knows. Ever since the day He ascended into heaven Christians have been looking forward to His return. Some sects have foolishly tried to foretell the exact date, but the day has always come and gone without His return. Others, especially those outside of the church, pooh-pooh the whole idea of Christ's return and the final judgment. As believers we know He will return for us according to His promise, but we also know that it is useless to speculate as to the exact time. The only important thing is that we know Him as our Saviour and are ready to meet Him when He comes. You see, His return is really very much like death. You know that you are going to die, and you know that it could happen anytime regardless of your age. The important thing then is to be ready all the time. The same is true of Christ's return and the day of judgment.

BY THE FIRESIDE

AN ANCIENT PRAYER

On the Wall of a Lancashire Inn

Give us, O Lord, a bit o' sun,
A bit o' work and a bit o' fun.
Give us all in the struggle and splutter
Our daily bread and a bit of butter.
Give us our health, our keep to make,
And a bit to spare for poor folks' sake.
Give us sense, we're some of us duffers,
An' a heart to feel for all that suffers.

Give us too a bit o' song
An' a tale an' a book to help us along.
An' give us our share o' pain, confessing
That often it has proved a blessing.
Give us, O Lord, a chance to be
Our goodly best, brave, wise and free.
Our goodly best for ourselves and others,
Till all men have learned to live as brothers.

IN SPITE OF EVERYTHING!

Paul Speicher, writing in **Southland Life**, tells what happens to men who refuse to be stopped:

Cripple him and you have a Walter Scott.

Put him in prison and you have a John Bunyan.

Bury him in the snows of Valley Forge and you have a George Washington.

Have him born in abject poverty, and you have a Lincoln.

Load him with bitter racial prejudice, and you have a Disraeli.

Afflict him with asthma until as a boy he lies choking in his father's arms, and you have a Theodore Roosevelt.

Stab him with rheumatic pains until for years he cannot sleep without an opiate, and you have a Steinmetz.

Put him in the grease pit of a locomotive roundhouse, and you have a Walter P. Chrysler.

Make him second fiddle in an obscure South American orchestra, and you have a Toscanini.

The list could be continued indefinitely. History rests on the shoulders of those who accepted the challenge of difficulties and drove through to victory "in spite of everything."

—United Brethren

FIRST THINGS FIRST

"A major reason why so many fail to keep 'first things first' is not the multiplicity of pressing cares, but rather an unsundered heart; not the many demands of life, but the absence of a clear-cut determination to do the will of God."
—Walter Williams

THE WITNESS

Not merely in the words you say,
Not only in your deeds confessed,
But in the most unconscious way
Is Christ expressed.

For me 'twas not the truth you taught,
To you so clear, to me so dim,
But when you came to me you brought
A sense of Him.

And from your eyes He beckons me,
And from your heart His love is shed,
Till I lose sight of you and see
The Christ instead.

—Anon.

THE BUSY MAN

If you want to get a favor done by some obliging friend, and want a promise safe and sure, on which you can depend, don't go to him who always has much leisure time to plan; but if you want your favor done—ask the busy man.

The man with leisure never has a moment he can spare. He's always "putting off" until his friends are in despair. But he whose every waking hour is crowded full of work forgets the art of wasting time—he cannot stop to shirk.

So when you want a favor done, and want it right away, go to the man who constantly works sixteen hours a day. He'll find a moment sure, somewhere, that has no other use, and help you, while the idle man is framing an excuse.

—Author Not Known

GREAT MASTER, TOUCH US

Great Master, touch us
with thy skillful hands;

Let not the music
that is in us die;
Great Sculptor, hew and polish
us, nor let
Hidden and lost,
thy form within us lie.
Spare not the stroke;
do with us what thou wilt;
Let there be naught unfinished,
broken, marred;
Complete thy purpose
that we may become
Thy perfect image—
thou our God and Lord.

—Horatius Bonar

A man once asked Charles Spurgeon if his church was a 'pure' church. He was looking for a pure church to join.

Spurgeon said he did not know about his own church. He did know that there were many good people in it; saintly people and truly Christian people; but there might possibly be a Judas among them, as there was in the company of Jesus' first apostles; and there might be some deceivers and idolaters and those who walk unruly, as there seem to have been in the churches of Rome and Corinth and all the others to which the New Testament epistles were written.

On the whole, he thought his church was not the one his brother was looking for. Indeed, he did not know that there had been such a church in all history.

"But," said Spurgeon, "if you should happen to find such a church, I beg you not to join it, for you would spoil the whole thing."

—The Christian Observer

A story is told about an old preacher in a little backwoods church who was one day seeking to inspire his somewhat apathetic congregation. Said he:

"This church must get up and walk."

"Amen," exclaimed a pious brother, "let her walk!"

"This church," added the minister, "must run."

"Amen, let her run," said the saintly man.

"More than that," shouted the preacher, encouraged by the response, "this church must fly."

"Amen," ejaculated the pious one, "let her fly."

"Brethren, it takes money to make a church fly," climaxed the minister.

"Amen," came from the saint, "let her walk."

—Troy Christian Messenger.

IMPRESSED BY FUNERAL

A very interesting experience is narrated by the Reverend Dennis K. Koch who is stationed at Kyoto, Japan. Following is the incident as he relates it:

"A young man, who was a member of Kyoto Lutheran Church, died recently. The girl, a non-Christian, to whom he was engaged to be married, attended his funeral at the church. She had very seldom attended a Christian church service prior to this funeral, but she was so impressed by the Christian funeral service that since then she has been instructed and baptized into the Christian faith. Her fiancé, who would be the obvious person to lead her to a Christian faith had he lived and they married, was gone, but the hope she came to see through the funeral service alone was enough to lead her to Christ."

The Japan International Christian University has now become one of the outstanding educational institutions in Japan. It is a school to which the Christian churches will turn for the preparation of teachers, and of students recommended for study in the USA. The special department in the University for the teaching of English in preparation for overseas study is unusual and is the type of service needed for all young people who are not proficient in the use of the English language but who qualify for study overseas. The university regards the teaching and living of Christianity as one of its special purposes. The program of the school prepares Christian youth for all types of service. The Japan Evangelical Lutheran Church has a representative on the Board of Trustees in Japan.

—The Foreign Missionary

**DISTRICT CONVENTION
ILLINOIS DISTRICT**

Zion Lutheran Church of Clifton, Illinois extends a cordial invitation to all pastors, delegates and guests to the Illinois District Convention for 1956 to be held September 13-16.

Lodging and breakfast will be provided in private homes to those who make reservations. Please address all reservations to Mrs. Leroy Lukow, Clifton, Illinois, giving information as to time of arrival, length of stay, and the number in party. For those who prefer commercial accommodations we suggest writing direct to the All-States Motel, Clifton, Ill.

Oliver L. Rasmussen, President
Zion Lutheran Congregation

ATLANTIC DISTRICT

The 60th Annual Convention of the Atlantic District of the United Evangelical Lutheran Church will be held at Penn Yan, New York, upon invitation from St. Paul's Lutheran Church of that city, August 30-September 2, 1956. Peter J. Vammen is the Pastor.

All the congregations within the District are urged to send delegates to the Convention, and all Pastors are expected to attend. Each Congregation is entitled to one delegate for each 50 confirmed members, or fraction thereof.

"The Unity Of The Church" will be the Convention theme, based on portions of Ephesians. Pastor George J. Robertson, Blair, Nebraska, will be the Convention Guest Pastor.

Pastor Elmer W. Anderson, Pres.
Pastor Fred V. Jensen, Secretary

St. Paul's Lutheran Church, Penn Yan, New York, cordially invites all pastors, delegates as well as members and friends of the various congregations of the Atlantic District to attend the District Convention to be held at Penn Yan, New York, during the days of August 30 to September 2, 1956. Kindly make plans immediately to attend this year's convention. Good roads from all directions lead to Penn Yan and our people at St. Paul's are very hospitable. Lodging and breakfast is free while dinner and supper will be served at a nominal charge. All reservations should be sent to Mr. Tenus Borglum, Penn Yan, New York in good time before the convention.

Mr. Tenus Borglum, President
Peter J. Vammen, Pastor

NEBRASKA DISTRICT

Altura Community Lutheran Church, First Bethany Lutheran Church, St. Mark's Lutheran Church and Christ The King Lutheran Church, Denver, Colorado, extend to all pastors, delegates and guests a cordial invitation to attend the 52nd Annual Convention of the Nebraska District of the United Evangelical Lutheran Church to be held September 13-16, 1956.

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Lodging will be furnished in private homes for all guests. For those who prefer to arrange for commercial accommodations details and rates will be sent upon request.

Address all reservations and inquiries to Mrs. Arnold J. Kirkegaard, Route No. 3, Box 296, Denver 8, Colorado, giving full details as to date of arrival, length of stay, number in party and whether or not you will have your own car.

Transportation will be furnished from railroad stations, bus depots, or airport.

Altura Community Lutheran Church
Emory L. Petersen, Pastor
Arnold J. Kirkegaard, President

First Bethany Lutheran Church
Anders Steenson, Pastor
William Pinnell, President

St. Mark's Lutheran Church
Irving N. Tange, Pastor
Walter Bauer, President

Christ The King Lutheran Church
Donald T. Hansen, Pastor
Joseph A. Dooley, President

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ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Previously acknowledged (July 27, 1956)	8727.97	322.78	1445.21	1786.40	3017.46	598.82	41.57	1515.73
Humboldt, Ia., Trin. Luth. Church, Dorcas Ladies Aid in memory of Mrs. Peter A. Sorensen, Humboldt, Ia.	2.00						2.00	
Plainview, Nebr., Bethany Luth. Church from Pastor Virgil R. Anderson in memory of twins Beverly and Barbara Nygaard, children of Rev. and Mrs. Gerhard Nygaard	5.00		5.00					
Spencer, Iowa, Bethany Luth. Church sent by Harlan W. Crone, Treas., in memory of Mrs. Lorens Larsen	8.00				8.00			
Denver, Colo., St. Mark's Luth. Church, Synod Quota	120.00			120.00				
Sleepy Eye, Minn., Minn. Dist. Luther League	65.13			25.00	40.13			
Chicago, Ill., Frances and Edwin Jorgensen, Chicago, in memory of Mrs. Anna Sorensen, Boston, Mass.	20.00				20.00			
Mrs. Metha Knudsen, Chicago, Ill., in memory of Mrs. Anna Sorensen, Boston, Mass.	5.00				5.00			
Exira, Ia., Luth. Church from friends in memory of Mr. Ingward Birk	22.00		22.00					
Lynwood, Calif., St. Paul's Luth. Church	900.00			900.00				
Neola, Ia., St. Paul's Luth. Church	200.00			200.00				
Racine, Wis., Immanuel Luth. Church sent by relatives and friends in memory of Miss Cora Jensen	11.00				11.00			
Easton, Calif., given by Mrs. Hobert Jensen in memory of Hobert Jensen	25.00				25.00			
Humboldt, Ia., from friends and relatives in memory of Mrs. Peter A. Sorensen, Humboldt, Ia.	6.00				6.00			
TOTAL	10117.10	322.78	1472.21	3031.40	3132.59	598.82	43.57	1515.73

SPECIAL MISSIONS

	Total Received	Foreign Missions (Where Most Needed)	South Amer. Mission	Japan Mission	Santal Mission	Sudan Mission	Jewish Mission	1956 Luth. World Action	China Mission
Budgets:									
Previously acknowledged (July 27, 1956)	46342.32	632.51	16000.00	25000.00	10000.00	16745.00	43399.00		15.00
Elk Horn, Ia., Elk Horn Luth. Church from Mrs. A. Petersen	25.00			25.00					
Blair, Nebr., First Luth. Church, Henry P. Wolsmann	5.00							5.00	
Milford, Ia., Okoboji Luth. Bible Camp									
First week	58.42	58.42							
Second week	80.68	80.68							
Daneville Ladies Aid, Westby, Mont., for life membership for Mrs. Ejvind Nielsen and Mrs. Roy Anderson	13.50		13.50						
Wisconsin Dist. W.M.S. 3 months' salary for Helen Margaret Jacobsen	210.00					210.00			
Jacksonville, Ia., Jr. Miss. Soc. for Native Workers	18.27					18.27			
Westbranch, Ia., Mission Bank for Native Worker	54.99					54.99			
Racine, Wis., Gethsemane W.M.S. for Native Worker	150.00					150.00			
Minn. Dist. W.M.S. salary for Miss Ilean Rohe, missionary	500.00					500.00			
Eugene, Oregon, sent by Mr. and Mrs. Gerhart J. Smith and Darlene Smith in memory of Mr. Sigurd Rasmussen	5.00					5.00			
Racine, Wis., Our Savior's Church from Danish Sewing Circle	12.00					12.00			
Neola, Ia., St. Paul's Luth. Church S. S.	7.51		7.51						
Easton, Calif., given by Mrs. Hobert Jensen in memory of Hobert Jensen	25.00				25.00				
Chicago, Ill., Atonement Church from Mr. and Mrs. S. A. Ostergaard	30.00		10.00	10.00	10.00				
Westbrook, Me., Trin. Luth. S. S. Daily Vacation Bible School	25.08			25.08					
Audubon, Ia., Our Savior's Luth. S. S. sent by class Grade 5	6.00			6.00					
Audubon, Ia., Our Savior's Luth. Church S.S.	150.00		150.00						
Harlan, Ia., Immanuel Luth. S. S.	12.00				12.00				
Sleepy Eye, Minn., Minn. Dist. Luther League	81.00	81.00							
TOTAL	47811.77	852.61	8209.16	9351.09	5624.26	8743.81	249.78	14766.06	15.00

Received with thanks.

Blair, Nebr., August 3, 1956.

P. V. Hansen, Treasurer.

CORRECTIONS FOR 1956 YEARBOOK
Insertions on page 253 in Y.B. 1956Lund, Clarence, 1315 F St., Reedley, Calif.
Ebenezer Luth. Church, Reedley
Pella Luth. Church, Del Rey
Phone 71-JNeve, Aster E., Milltown, Wis.
Milltown Luth. Church, Milltown
St. Paul's Luth. Church, Bone Lake
Phone 71On page 254, col. I, cross out "Viggo Petersen,
Penn Yan," etc.

VISUAL AIDS - - - - - FOR FOREIGN MISSIONS

"Our Columbia Mission Field"—70 colored slides with descriptive notes. To obtain above slides, write—Rev. K. R. Jensen, Viborg, S. D. Rev. Jensen is also available (within reasonable distance) to accompany these slides and give a descriptive talk.

"Our Sudan Mission"—50 slides

Group No. 1—16 mm silent movie—12 minutes

"The Sudan Mission"—97 slides

Group No. 2

To obtain above visual aids, write—Rev. N. B. Hansen,

Pop Sippi, Wis. Rev. Hansen is also available (within reasonable distance) to accompany these slides and give a descriptive talk.

"JAPAN MISSION"

"We Bear Witness"—Black and white sound film—M min. \$2.50.

"Fujita, Orphan in Japan"—Color sound film—37 min.—\$12.00.

"Kenji Comes Home"—Black and white sound film—35 min.—\$9.00.

To obtain above films write, The United Luth. Pub. House,
2228 Spruce St. Philadelphia, Pa.
860 N. Wabash Ave., Chicago, Ill.
3103 W. 6th St., Los Angeles, Calif.

Our Church in Japan" 45 colored slides.
New Day in Japan" 45 colored slides
God's Children in Japan" 50 colored slides
Japan Visit" 50 colored slides.

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Order from the nearest office stated above.

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Series 2.—"Village Life in India"—25 slides
Series 3.—"Medical Missions"—26 slides
Series 4.—"India's Children"—25 slides
Series 5.—"Mission School and Church Life"
Series 6.—"Assam Field"—49 slides
Series 7.—"Ebenezer"—44 slides
Series 8.—"Unto the Least"—35 slides
Series 9.—"A Visit to Saldoha"—30 slides

COLOR FILMS

Film 1.—A visit to the Old Field of the Santal Mission in Bihar and Bengal. Glimpses of Calcutta and her Temples; Ebenezer, our first station founded in 1867; Saldoha Leper Colony; Kaerabani and our beautiful high school; Dumka with Mission Headquarters; and a number of other stations. About 40 minutes.

Film 2.—A visit to our field in Assam. Beginning at Mornai Tea Estate; we visit surrounding stations like Haraputa, Grahampur; our work among the Boros; our station on the border of Bhutan; Santipara Leper Colony, etc. About 40 minutes.

Film 3.—A weekend visit at Ebenezer. Dr. Kristofer Hagen and family are our hosts. Ebenezer Church; the resting place of the pioneers, the Borresens and Skrefruds; a village market; Industrial School; Benegaria Hospital; construction of our new hospital at Mohulpahari; etc. About 30 minutes.

Film 4.—From the jungles of Assam. An extended visit to our tea plantation where we see the cultivating, plucking and processing of tea; the Mornai Tea Estate is the property of the Santal Mission; a visit to our tung plantation and coffee plantation; along the Bankos River into the Himalayas through primeval forests showing the beauty of the wilderness of Assam jungles; a visit to Santipara Leper Colony, also the property of the Santal Mission. Here you see the most miserable of India's many needy people. About 35 minutes.

To obtain the above films and slides, write:

The Santal Mission
803 Phoenix Building
Minneapolis 1, Minnesota

We cordially invite all Organizations throughout the Congregations of our Synod to use the slides and films of our various Missions to acquaint our people with the work the Foreign Mission Board is promoting.

Mrs. Elmer Christensen
Visual Aid Director
Board of Foreign Missions

Passive Piety

By Howard S. Wolcott

"But be ye doers of the word, and not hearers only, receiving your own selves" (James 1:22).

The Bible is full of exhortions to "be." We are commanded, "Be ye holy," "Be ye transformed." We are told that we "must be born again." Something often forgotten, however, is that "being" must inevitably lead to "doing."

Before anyone can be a "doer of the Word," he must first receive it. He must be a partaker of the grace of God, receiving "with meekness the engrafted word." The divine Word of reconciliation must be spoken to rebellious, sin-blighted lives. And without such a Word, and its reception, there is no such thing as serving God. It is only religious busywork.

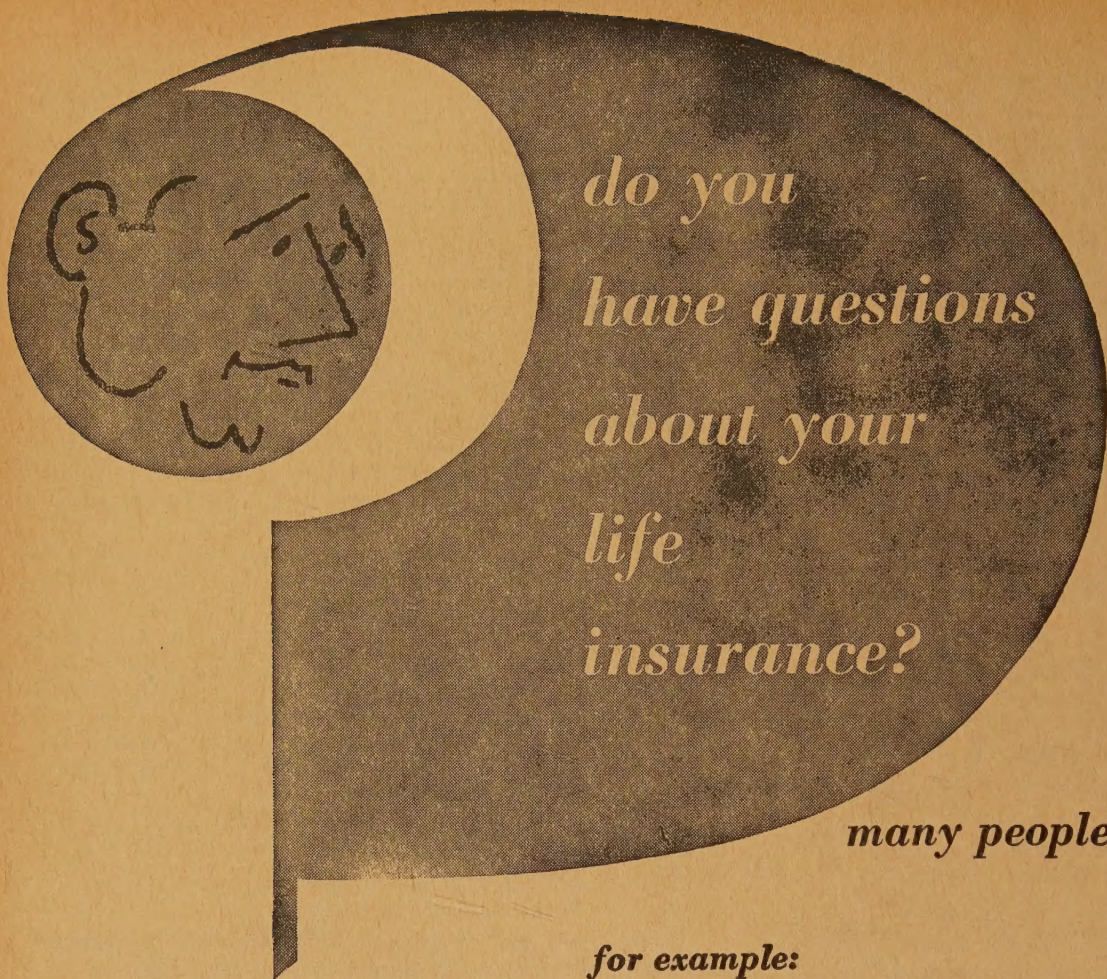
But all too often the problem is not one of over-activity but of passiveness. What James was saying to the church of his day was that after they had received the Word, they must translate it into action. And the same exhortation is applicable today. Not only must we be par-

takers, we must become performers. Taking the Word of grace which we have received, we must put it to work, giving God our utmost obedience out of the spontaneous desire of our hearts. There cannot be sullen or grudging compliance, but free, open-hearted service. Only thus will the true power of the Word be proven to an indifferent world. And only thus will the work of the Kingdom be done.

When we become "doers of the Word," we become participators in a promised blessing. The apostle James says, in verse 25, chapter one, that if a man becomes a "doer," "this man shall be blessed in his work." The promise is that right in the midst of doing His will there is real blessing. We do not wait until we hear His "Well done, good and faithful servant," to receive all our rewards. We are blessed now, as we walk in obedience—not practicers of a passive piety, but dedicated "doers of the Word."

As Alexander MacLaren wrote: "If you wish to feel Christ very near you, and to feel Him with you, the way to do so is . . . on the dusty road of life, doing His will and keeping His commandments."

—Free Methodist



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